Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. XVII.

CHARACTER OF JOHN LOCKE.

Of this celebrated philosopher, illustrious by his wisdom and virtue; by his love of truth and attachment to the great interests of mankind; by his devout study and skilful illustration of the scriptures, we can add nothing to what has already been well and justly said. Memoirs of his life have been compiled by Lord King, an improved edition of which has been lately published, furnishing copious extracts from his journals, correspondence and common place books. From these, omitting all reference to his political or metaphysical works, which, however, have immortalized his name, we select a few passages, which exhibit him in his private virtues, and especially in his character as a faithful inquirer after Christian truth, and an exemplary disciple of the Lord Jesus. The closing scenes of his life were in this view particularly interesting and instructive; not as exhibiting any new character, or virtues never before displayed, but in their beautiful consistency with his long and useful course, and in the testimony, which with his dying lips he bore to the inestimable value and efficacy of his faith.

From a brief memoir of Mr Locke by another writer, we learn, that after he had diligently employed a great part of his life in useful occupations, literary, political and charitable, he accepted an offer that was made him by Sir Francis Masham and his lady, of an apartment in their country seat at Oates, a village in Essex near London; that in this pleasant retirement he spent the remainder of his days; devoting his time almost exclusively to the study of the scriptures. "He was never weary," says this writer, "of admiring the great views of that sacred book, and the just relation of all its parts, and every day made discoveries in it, which gave him fresh cause of admiration. This devout philosopher ever expressed the most profound veneration for the word of God and earnestly exhorted Christians to make it their study." His reply to a friend, who a little before his death had asked this question, "What is the shortest and surest way for a young gentleman to attain to a true knowledge of the Christian religion, in the full and just extent of it?" has been often repeated, and cannot be too faithfully remembered or seriously considered. His answer was, "Let him study the holy scriptures, particularly the New Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth without any mixture of error for the matter."

In the life by Lord King, who we, believe, was of some near collateral descent, we are told, that during the four last years of his life, Mr Locke's increasing infirmities confined him wholly to the retirement he had chosen with his kind friends, Lord and Lady Masham, in Essex; and that though laboring under an incurable disorder, he was cheerful to the last, constantly interested in the welfare of his friends, and at the same time perfectly resigned to his own situation. His literary occupation at that time was chiefly the study of St Paul's Epistles, his commentaries on which were published not long after his death; and ever since, notwithstanding the accumulating mass of sacred criticism and biblical literature, have maintained their place among the most valuable works in the whole range of English theology.

In October 1704, says Lord King, his disorder greatly increased: on the 27th of that month, Lady Masham, not finding him in his study as usual, went to his bedside, when he told her that the fatigue of getting up the day before had been too much for his strength and that he never expected to rise again from his bed. He said that he had now finished his career in this world, and that in all probability he should not outlive the night, certainly not to be able to survive beyond the next day or two. After taking some refreshment, he said to those present that he wished them all happiness after he was gone. To Lady Masham, who remained with him, he said he thanked God he had passed a happy life, but that now he found that all was vanity, and exhorted her to consider this world only as a preparation for a better state hereafter. He would not suffer her to sit up with him, saying, that perhaps he might be able to sleep, but if any change should happen, he would send for her. Having no sleep in the night, he was taken out of bed and carried into his study, where he slept for some time in his chair; and after waking, he desired to be dressed, and then heard Lady Masham read the Psalms apparently with great attention, until perceiving his end to draw near, he stopped her, and expired a very few minutes afterwards, about three o'clock in the afternoon of the 28th October, in his 73d year.

The following character of Locke was drawn by Lady Masham; and is copied by Le Clerc in his own memoir, or eloge, as "coming from one, who knew him well, and too excellent to be omitted."

"He was," says she, (and I can confirm, adds Le Clerc, her testimony in great measure by what I have myself seen here) "a profound philosopher, and a man fit for the most important affairs. He had much knowledge of belles lettres, and his manners were very polite and particularly engaging. He knew something of almost everything which can be useful to mankind, and was thoroughly master of all that he had studied, but he showed his superiority by not appearing to value himself in any way on account of his great attainments. Nobody assumed less the airs of a master, or was less dogmatical, and he was never offended when any one did not agree with his opinions. There are, nevertheless, a species of disputants, who, after having been refuted several times, always return to the charge, and only repeat the same argument. These he could not endure, and he sometimes talked of them with impatience, but he was the first to acknowledge that he had been too hasty. In the most trifling circumstances of life, as well as in speculative opinions, he was always ready to be convinced by reason, let the information come from whomever it might. He was the most faithful follower, or indeed the slave of truth, which he never abandoned on any account, and which he loved for its own sake.

He accommodated himself to the level of the most moderate understandings; and in disputing with them, he did not diminish the force of their arguments against himself, although they were not well expressed by those who had used them. He felt pleasure in conversing with all sorts of people, and tried to profit by their information, which arose not only from the good education he had received, but from the opinion he entertained, that there was nobody from whom something useful could not be got. And indeed, by this means he had learned so many things concerning the arts and trade, that he seemed to have made them his particular study, insomuch that those, whose profession they were, often profited by his information, and consulted him with advantage. Bad manners particularly annoyed and disgusted him, when he saw they proceeded not from ignorance of the world, but from pride, from haughtiness, from ill-nature, from brutal stupidity, and other similar vices; otherwise, he was far from despising whomever it might be for having a disagreeable appearance. He considered civility not only as something agreeable and proper to gain people's hearts, but as a duty of Christianity, which ought to be more insisted on than it commonly is. He recommended with reference to this, a tract of Messrs de Port Royal, 'sur les moyens de conserver les paix avec les hommes;' and he much approved the sermons he had heard from Mr Wichkot, a Doctor of Divinity, on this subject, and which have since been printed.

His conversation was very agreeable to all sorts of people, and even to ladies; and nobody was better received than he was among people of the highest rank. He was by no means austere, and as the conversation of well-bred people is usually more easy and less studied and formal, if Mr Locke had not naturally these talents, he had acquired them by intercourse with the world; and what made him so much the more agreeable was, that those who were not acquainted with him did not expect to find such manners in a man so much devoted to study. Those who courted the acquaintance of Mr Locke to collect what might be learnt from a man of his understanding, and who approached him with respect, were surprised to find in him not only the manners of a well-bred man, but also all the attention which they could expect. He often spoke against raillery, which is the most hazardous part of conversation if not managed with address, and though he excelled in it himself, he never said anything which could shock or injure any body. He knew how to soften everything he said, and to give it an agreeable turn. If he joked his friends, it was about a trifling fault, or about something it was advantageous for them to know. As he was particularly civil, even when he began to joke, people were satisfied that he would say something obliging. He never ridiculed a misfortune, or any natural defect.

He was very charitable to the poor, provided they were not the idle, or profligate, who did not frequent any church, or who spent their Sundays in an alehouse. He felt, above all, compassion for those, who, having worked hard in their youth, sunk into poverty in their old age. He said that it was not sufficient to keep them from starving, but that they ought to be enabled to live with some comfort. He sought opportunities of doing good to deserving objects; and often in his walks he visited the poor of the neighborhood, and gave them the wherewithal to relieve their wants, or to buy the medicines which he prescribed for them if they were sick, and had no medical aid.

He did not like anything to be wasted; which was, in his opinion, losing the treasure of which God has made us the economists. He himself was very regular, and kept exact accounts of everything.

If he had any defect, it was the being somewhat passionate; but he had got the better of it by reason, and it was very seldom that it did him or any one else any harm. He often described the ridicule of it, and said that it availed nothing in the education of children, nor in keeping servants in order, and that it only lessened the authority which one had over them. He was kind to his servants, and showed them with gentleness how he wished to be served. He not only kept strictly a secret which had been confided to him, but he never mentioned anything which could prove injurious, although he had not been enjoined to secrecy; nor did he ever wrong a friend by any sort of indiscretion or inadvertency. He was an exact observer of his word, and what he promised was sacred. He was scrupulous about recommending people whom he did not know, and he could not bring himself to praise those whom he did not think worthy. If he was told that his recommendations had not produced the effect which was expected, he said, that 'it arose from his never having deceived any body by saying more than he knew, that what he answered for might be found as he stated it, and that if he acted otherwise, his recommendations would have no weight.'

His greatest amusement was to talk with sensible people, and he courted their conversation. He possessed all the requisite qualities for keeping up an agreeable and friendly intercourse. He only played at cards to please others, although from having often found himself among people who did, he played well enough when he set about it; but he never proposed it, and said it was only an amusement for those who have not conversation.

In his habits he was clean without affectation or singularity; he was naturally very active, and occupied himself as much as his health would admit of. Sometimes he took pleasure in working in a garden, which he understood perfectly. He liked exercise, but the complaint on his chest not allowing him to walk much, he used to ride after dinner; when he could no longer bear the motion of a horse, he used to go in a wheel chair; and he always wished for a companion, even if it were only a child, for he felt pleasure in talking with well-bred children. The weak state of his health was an inconvenience to himself alone, and occasioned no unpleasant sensation to any one, beyond that of seeing him suffer. His diet was the same as other people's, except that he usually drank nothing but water; and he thought his abstinence in this respect had preserved his life so long, although his constitution was so weak. He attributed to the same cause the preservation of his sight, which was not much impaired at the end of his life; for he could read by candle-light all sorts of books, unless the print was very small, and he never made use of spectacles. He had no other infirmity but his asthma, except that four years before his death he became very deaf, during a period of about six months. Finding himself thus deprived of the pleasures of conversation, he doubted whether blindness was not preferable to deafness, as he wrote to one of his friends; otherwise, he bore his infirmities very patiently. "This," as Le Clerc says, "is an accurate, and by no means flattered description of this great man."

ARGUMENT FOR THE UNITARIAN DOCTRINE, GROUNDED ON THE MORAL CHARACTER OF CHRIST.

We copied an article some time ago from the Unitarian Monitor, over the initials appended to the following article, which, it will also be seen from a remark by the writer, is from the same pen.

No one imagines that the conflicting interpretations which are made of the scriptures, and of the same scripture, are owing to the want of a precise doctrine or a definite meaning, in the minds of the inspired teachers themselves. None are so uncandid, neither, as to attribute them to intentional unfairness in the great mass of Christians. They are the result of the imperfection of language, which makes it unavoidable that the plainest expressions should be capable of a variety of constructions, more or less consistent and judicious according to the fairness, discernment and carefulness of the reader. The exactest language could not have avoided this difficulty, and it is one which is much increased by the *popular* style in which the scriptures are written; so that now a large number of sensible and fair-minded persons have come to attach very little weight to the common citations of texts. They are disposed to say, "we admit the authority of the scriptures, and we are ready to submit to their decision on every subject. But what *is* their decision? Besides the mere verbal construction of a passage, we want to be assured of the *intention* of the sacred author. A construction may *seem* to be according to the text. But we have found so many different faces put upon the same words, that we are jealous of scriptural quotations, and are ready to adopt the current maxim, that *there is scripture for everything*. Satisfy us then of the *intention* of the inspired writer. Let us see that *he was looking* at the very point said to be decided by him,—that he was measuring the force of his words in that very light; *contemplating* a decision of the kind, and to the extent attributed to him. Then we will be contented, and not before." I do believe this is something like a general state of the public feeling among enlightened men; that they have become now so accustomed to the diversities of biblical exposition,—to tracts on all sides, each replete with their respective quotations from the Bible, that they have either contracted a prejudice against this mode of reasoning, or despair of attaining to the critical knowledge necessary to make a satisfactory use of it themselves. If there be any other way, therefore, of satisfying the Christian world as to the *mind* of the sacred teachers,—what a happy thing would it be!

I have already attempted something of this nature with regard to the much agitated question, *What relation to the Father was claimed by Jesus Christ? Was it one of literal equality, or was it only a subordinate relation?* My object was to produce some certain and unquestionable case, if possible, in which the subject was submitted to Christ himself,—and in which he returned a pertinent answer, an answer which he knew must tend to produce a decided impression respecting the point at issue,—and which did in fact produce an impression the most decided and lasting upon the minds of his hearers. *One* such case, clear and unequivocal, is certainly to be considered as worth a host of other arguments. For we have only to ask ourselves,—had we an opportunity of putting a question directly to an *inspired* person, concerning some article of faith, and should receive a reply conveying a particular view and adapted to fix that view upon our minds, whether we should not consider the matter as now determined; whether we should wish to ramble through volumes of controversy, or attend to conflicting hosts of scriptural citations; whether our minds would not be at rest.

Now, I think, we have two remarkable cases of this very nature, in respect to the doctrine of the Divine Unity. One has already been noticed in this paper, some months ago. It was when our Saviour was accused by his countrymen of making himself equal with God. The point was submitted to him in the most distinct, definite manner, as a point of faith, and a point of great and serious difficulty. If a true doctrine in any respect, and, much more, if an essential one, here was the moment that needed it should be explained and vindicated. Objections were all alive; and whatever was said by him about it, would fall on attentive minds,—and leave a deep and durable impression: And what was his reply? "If ye call them gods to whom the word of God came, and the scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?" Jesus here denies the charge of making himself literally equal with God. He says the title of Son of God was all he had assumed,—but that on account of his having been sanctified and sent into the world with a divine commission, he *might* have taken the very title of God, as others similarly commissioned had done before him, according to the scriptures.

Think of this answer. What can be more full of conclusion as to the agitated inquiry, whether Jesus Christ is equal with God? How impossible any other impression should be produced by his answer on those who heard it, than that he had no idea of representing himself as equal with God; or that, if he had appeared so to do, by any appellation he had taken, it was not on the ground of any personal, literal equality, but merely on account of his being commissioned of the Deity, and sent into the world with divine instructions to mankind?

The Jews, it is observable, seem to have been satisfied with this explanation, insomuch that, though it appears what gross blasphemy they would have considered any pretence of claim to personal equality with God on the part of our Saviour, they did not, at his *last trial*, with all their malignant solicitude to produce a conviction of blasphemy against him then, repeat the accusation he had now answered.

Here, therefore, was a clear case, where an important question was singly, distinctly, vehemently urged upon the attention of Jesus, and where his answer was wholly of a *Unitarian* character, of which he must have foreseen the effect, and where the effect was actually produced. Suppose an essential defect in what he replied,—suppose an evasion in it, leading naturally and inevitably to an important, and what our Orthodox brethren would have to say, a *fundamental error*,—for to deny Christ's personal equality with God—an equality infinitely above his merely being sanctified and sent into the world, they hold would be fundamental,—and what can we make of the moral honesty and intrepidity of Jesus Christ?

But there is one more instance, and only one, in which Jesus was accused of making himself equal with God;—and here too he answered to the charge, and denied its truth; only he grounded the denial upon a different foundation. In the *former* instance, he maintained there was nothing in the title of Son of God, and would not have been in that of God himself, to imply equality with the Father; but that he, on the ground of a divine commission, was justified, like others before him, in bearing any appellation of divinity, however exalted. But in the *present* case, he repels the charge in a different mode. He declares distinctly that all his powers were *derived* from the Fatther; that he spake only what his Father commissioned him to say;—that he did only what his Father enabled him to perform. In a word he disclaims all pretensions to equality with God, by disavowing any power or authority but what he had received from him who sent him. Thus ended his second reply to the allegation of his placing himself on a level with God. It will be found in the 5th chap. of John, 18th verse, &c. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." (That is—*they* said so, for, in truth, he had neither broken the sabbath, nor made himself equal with God.) "Then answered Jesus and said unto them, verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, them also doeth the Son likewise. For the Father loveth the Son and sheweth him all things that himself doeth, and he will shew him greater works than these that ye may marvel.—I can of myself do nothing; as I hear, I judge, and my judgment is just, because I seek not mine own will, but the will of the Father who sent me."

Thus, on this *second* occasion, I say, did Jesus answer to the charge of assuming equality with the Father, by declaring that all his powers of doing and of judging were derived from Him who sent him; *thus* did he improve this *new* (in order of time, however, the *first*) opportunity, to let the people know how far there was any intention on his part to claim equality with God. Could he *twice* have permitted himself to be pressed upon this topic, and each time have answered explicitly in such a manner as contained no suggestion of equality with his Father, but, on the other hand, represented himself only as sent into the world with a divine commission, and possessing no power nor authority of his own; could he *twice* have met the subject with such an explanation, and still his *personal* equality with the Father be a true and essential doctrine of his religion? Could he thus have improved the only occasions on which this question was ever adverted to in his presence? not only returning repeated answers to the same effect, but drawn from different considerations to which he referred, in each case equally pertinent, rational and decisive? Perhaps my views of what the ingenuousness of our Saviour's character required are somewhat exaggerated and mistaken, but unless they are so exceedingly, I think, after meeting with these *two* scriptures now exhibited, I should feel under very little necessity of pursuing a laborious examination to ascertain whether Jesus had made it necessary for our salvation, to believe in his literal and personal equality with God.

It may be said, that he did not claim equality with the Father for his *human*, but only his *divine* nature. But did he make that distinction in these replies? If it were a fundamental error to disbelieve his equality with God, in respect to one part of his nature, did he insert any guarding qualification to prevent it? It seems it was not prevented. Farther, he speaks of himself as *sanctified and sent into the world*, and in this capacity, as not being equal with God. Do not our Orthodox friends suppose that it was his superior nature that *came into the world*, and invested itself in human form? Again, in his other reply, he mentions his office as the *judge* of men; and in this *capacity*, also, as not equal with the Father, but, dependent, and deriving all his knowledge and authority from the Supreme Being; and is not this office assigned to his superior nature? There seems no escape, therefore, from the argument which has been suggested, in either of these directions, but rather an enforcement of it.

I. N.

[From the Christian Reformer.]

CAUSES OF THE DIFFICULTY OF UNDERSTANDING THE SCRIPTURES.

Besides the difficulties of understanding the Scriptures arising from their having been written in languages that are now dead, and their being known to us only through the medium of translations, and from their frequent allusion to customs, prejudices, idioms and facts to which we are total strangers, there are two obvious difficulties pointed out by Mr Locke, in his admirable *Essay for the understanding of Paul's Epistles*, prefixed to his Paraphrase, which every one desirous of understanding this part of the Bible should make conscience of reading and studying.

1. One is, the division of the Epistles into chapters and verses. This expedient, like that of punctuation, "was not used by the apostolic writers, but is a contrivance of a much later date; devised by some of the first commentators, for the convenience of readers. The division into chapters, that now universally prevails in Europe, derived its origin from Cardinal Caro, who lived in the twelfth century; the subdivision into verses is of no older date than the middle of the sixteenth century, and was the invention of Robert Stephens." A surer method of making the Scriptures unintelligible was never imagined. Serve any other histories or epistles in the same way, and you would laugh at your own folly. I should suppose the experiment was first tried upon the book of Proverbs, which being a string of unconnected sentences would well enough bear it, but one wonders how any but a monk dreaming in a cell could think of applying it to a

continued narrative or an extended argument. The consequence of the books of Scripture being thus broken down into scraps is, that they are regarded by the multitude as nothing more than the collections of sayings. Verses are quoted, arguments are overlooked. The same writer is appealed to in support of opinions diametrically opposite, and the best and wisest of books degenerates into a tissue of contradictions. Systems of opinion are no longer formed on the collective wisdom of the Scriptures, but become a sort of theological mosaic-work, composed of bits of the sacred writing picked up here and there and placed together, not because they are connected, but because they will form a striking contrast. If a man wanted to burlesque the sacred writings, he could desire no other plan.

2. The other difficulty incident to the present time is, that the phraseology of Scripture is taught us from infancy in a given sense, and consequently when we meet with it we attach to it precisely the ideas we have learnt by rote, and thus the reading of the Scriptures serves only to confirm our prejudices. With these prejudices about us, we may increase our acquaintance with chapters and verses, but we acquire no ideas, and though we be ever learning we never come at the knowledge of the truth. A man with a concordance in his head may yet be as ignorant as a Hottentot of the real meaning of the Scriptures. The only way to read them to advantage is to take them up as if we now saw them for the first time, to scrutinize and sift every word, to rest contented with none but a reasonable sense of words, and if none such can be found, to pass over them as blank spaces, affixing no idea to them at all. It would be a curious experiment to bring up a youth unacquainted with the Scriptures till he comes to years of maturity, and then to put them into his hands as literary works of great antiquity and great excellence. Imagine such an one (it is at least a harmless fancy) reading the New Testament for the first time with a view to understand it, along with a youth educated in the common way. They come let us suppose, to the word *Logos*. What does it mean? The one instantly replies, "Jesus Christ." The other pauses. "Logos means a speech—a word, or the reason or wisdom implied in a speech or word. It may mean Jesus Christ, or the Divine Reason or Wisdom manifested in Christ, but it appears to be of Platonic extraction, and I wonder so plain a writer as John should have used it. Pass on." They come to the word *Satan*. "Satan" says the one, "is the chief of the lapsed angels—an archangel fallen." "That," says the other, "is a poetical interpretation. Satan is a Hebrew word and signifies an adversary. It is the designation of a character, not the name of a person. He who impedes the cause of truth, or persecutes good men, is a Satan. This I understand." They come, let us suppose once more, to the word *Mediator*. "This," exclaims the child of prejudice, "means a *God-man*." "The interpretation," replies the inquirer, "I do not comprehend. It seems to me to involve an absurdity. A mediator means one person coming between two other persons or parties. Moses came between God and the Jews; Moses was therefore a Mediator. Jesus of Nazareth came between God and mankind at large; he also was a Mediator. This is plain."

Who of these two is the more likely to come at the real meaning of the Scriptures? Or rather, how is it possible, that the one, taught—no, not taught—prejudiced as he has been, *should* understand them?

[For the Christian Register.]

REGENERATION AS HELD BY UNIVERSALISTS.

Mr Editor,—I think the following extract curious and deserving of notice as bringing us acquainted with the speculations of a large and increasing sect among us on a subject of great importance and interest to all who think about religion. The extract is also written with ability, exposing very satisfactorily the unsoundness and bad moral tendency of the view upon which it animadverts,—and giving us at the same time the juster sentiments by which the writer and his brethren stand distinguished from those with whom till lately they have been associated under the common name of Universalists.

The occasion of the article from which this extract is taken was briefly this. When the Editor of the Independent Messenger, and his brethren of similar views, separated from the main body of the Universalists and assumed the name of Restorationists,—they justified the separation on the ground, among other things, of widely differing sentiments from those with whom they had hitherto been connected;—and among other particulars,—in regard to the Christian doctrine of regeneration,—which they contend that the Universalists had in effect given up. To this, after one or two intermediate publications, a reply was offered from one of the leading members of the sect, denying that the doctrine had been surrendered, and maintaining that the Universalists as a body, held very strongly to *the scripture doctrine of regeneration*. The extract which I send you is in answer to this communication,—and having thus brought the facts of the case before your readers, I will leave the matter for their consideration.

The writer to whom this is a reply, had said that after a personal acquaintance of nearly seven years with a majority of the General Convention (of Universalists,) he could say he knew not a member who denied or disbelieved the scripture doctrine of regeneration. To this the author of this extract,—the Editor of the Independent Messenger, a Restorationist paper, published at Mendon in this State,—gives the following answer.

"I suppose myself to have been as long and as intimately acquainted with those who stand at the head and give tone to this majority, as yourself. They hold that sin begins and ends in flesh,—that all men are released from guilt, condemnation and punishment at the moment of death,—"that there is no condition for man beyond the grave, but that in which he is as the angels of God in heaven;—that there will be a resurrection of all mankind from the dead to immortality,—that this resurrection will 'in the twinkling of an eye' render all equally holy and happy, that those who die the blackest sinners will rise as pure, as holy, and in every respect as blessed, as those who die the most excellent saints,—that for the deeds done in the body whether good or evil, men in that state will neither be called to account, punished, or rewarded. I presume that you will acknowledge this to be a true statement, as far as it goes, of the doctrine held by a "majority of the General Convention." Now, is this resurrectional transmutation of all mankind *regeneration*? It implies indeed a most efficacious and perfect regeneration; but is it regeneration in the received sense of theological terms? Has man any share in this work? Does he desire it, choose it, or even consent to it as a moral creature? When Nero, Marat, and all the inhuman monsters, whose dark deeds disgrace the annals of man, shall start up in the resurrection to an equality with Gabriel,—happy as the happiest of glorified apostolic martyrs,—will their holiness be a result of their repentance, contrition and devout voluntary submission to God? Will it be a holiness desired and sought after and accepted by them? Or will it be conferred on them, as existence is upon the human infant, without choice, without consent, and even without knowledge? Plainly the latter. As all men are born, and must die, regardless of their consent, so in that resurrection they are all to be made holy, regardless of their consent, and all this in a moment, 'in the twinkling of an eye.'

Now Sir, whatever this may be to you and your brethren, it is not regeneration in the received sense of theological terms. It bears no resemblance to the work of regeneration as viewed by the Restorationists, and, I may add, by almost the whole Christian world. We believe in that regeneration to which the creature is a party. Regeneration with us, is this;—man is a sinner,—exercises faith in God and Christ,—repents with deep sorrow and contrition of heart,—exerts his utmost ability to undo his wrongs, to break off his sins, to reform;—falls down in spirit before God,—implores mercy,—yields himself unreservedly to the Divine disposal,—is freely justified of God for Christ's sake, and enters into the enjoyment of true spiritual happiness. We cannot believe that sinners are to be ushered into heaven without the consent and concurrence of their own minds. We cannot believe that God will ever violate or disregard the moral agency of his creatures,—that he will ever render them holy in any manner incomprehensible to their finite faculties, or repugnant to the free, concurring exercise of their moral powers. To us therefore your *resurrectional regeneration* is properly no regeneration at all

[For the Christian Register.]

TRUE TEXT OF THE NEW TESTAMENT.

Mr Editor—In your paper of December 24th, there were several interesting questions asked; but why no reply has appeared I cannot imagine. The questions pertained to the use of a translation of the New Testament acknowledged to be incorrect. It seems to me high time that this question was brought fully and clearly before the public mind. If there be a standard Greek text, why is it not introduced? If it be *in truth* correct, it is *the* New Testament; it is the word of God. If scholars are aware of this, how can they *in conscience* use any other? I truly wish the questions may be answered in your columns. Z.

CHRISTIAN REGISTER.

BOSTON, JANUARY 28, 1832.

LIFE OF JOHN LOCKE.

For some facts in the biographical notice of this great man and exemplary Christian, we are partly indebted to a work, entitled "The Truth and Excellence of the Christian Religion exhibited; containing sketches of the lives of eminent Laymen, who have written in defence of the Christian religion;" with extracts from their writings. This useful and agreeable little work was compiled nearly thirty years since by the late Hannah Adams, and is one of the many valuable contributions made by that distinguished lady to the cause of knowledge and religion. It will be found an interesting book to the young, and a suitable companion to the "Letters on the Gospels," by the same writer.

The Lady Masham, whose name, with that of her husband, is mentioned with great honor in these and Lord King's Memoirs as the friend of Locke, was, as they inform us, the daughter of the celebrated Dr Cudworth, the author of "the True Intellectual System of the Universe," and inherited her father's abilities. This learned man died in 1688, leaving behind him some valuable manuscripts, which he bequeathed to his daughter, who preserved them with pious care as long as she lived. A curious instance of literary fraud was afterwards committed in relation to these papers, in which it seems the unfortunate but unprincipled Dr Dodd,—whose dreadful fate, there is reason to fear, was but too well merited,—had some concern.

After the death of Lady Masham, these manuscripts of her father were bought by a Mr Davis, a bookseller, who sold them *as the manuscripts of Mr Locke*, to the proprietors of a Bible, to be edited by Dr Dodd. "This," says Dr Kippis, "was the origin of Dr Dodd's Bible. Such extracts having been made as were deemed necessary for the purpose, the originals were returned, and the same bookseller sold them outright for forty guineas, under the same shameful fraud as the unpublished remains of Mr Locke." The deception, however, was soon discovered; the rightful owner was traced; and the papers themselves are now deposited in their proper place, the British Museum, where they are carefully preserved, and by the curious may be seen, as the remains of the excellent Dr Cudworth. This relation, our readers will perceive, does not strictly come within the design of our paper, but it belongs to the history of Locke, and throws light, or rather darkness, on the history of some others.

BOSTON SEAMAN'S FRIEND SOCIETY.

The Directors of this Society have this week offered an address to the public, reciting the history of their institution, and urging with its necessities its claims to the public patronage. We would by no means disparage the labors of this Society, but do sincerely rejoice in the hope, that they have been instrumental of good. Upon this subject, we trust we may disclaim all party views and desire only the advancement of truth.

These gentlemen, however, complain that the charge of sectarianism has been made against them; and in attempting to repel it, they appeal, among other things, to the constitution of their Society, and to the covenant of their church, as recognizing no particular *denomination*. They also state, that gentlemen of various denominations, Baptists, Episcopalians, and Methodists, as well as Congregationalists, have within four years officiated in the Mariners' Church.

But are these gentleman unapprised, that such a statmeent does not in the slightest degree affect the charge, in any sense, in which it has, we must still believe, been justly made? It is not a question of religious *denomination*, which refers only to outward discipline or the form of church government, but of religious opinions and brotherly love. And in reply to this statement, we take the freedom to propose two or three plain questions.

Has any clergman of acknowledged liberal sentiments, Unitarian or Arminian, of any denomination, been invited or encouraged to preach in the Purchase Street Seaman's Chapel?

Has it not been distinctly expressed on their subscription papers for the obtaining of funds, that the object of the subscription was to support *evangelical* preaching; by which, as thus used, though it be an exclusive and most unwarrantable limitation of the term, is well understood to mean *Orthodox*, or Calvinistic preaching?

Before the meetings of the Society were removed from Central Wharf, did not a Unitarian minister, then of this city, propose an exchange of services with the respected gentleman then officiating at the chapel, *which proposal was declined*?

And, finally, in relation to the present attendance at that chapel, we also take leave to inquire,—

Is the audience there chiefly and generally composed of seamen, or sailors, strictly so called, or is it not in some good proportion, at least, formed of families in the neighborhood, who might with equal convenience and satisfaction be accommodated in other churches?

The answer to these questions, and not a reference to mere religious *denomination*, which may include all possible varieties of religious opinion, will enable the public more satisfactorily to judge, whether the measures or spirit of that society are chargeable with sectarianism.

MASSACHUSETTS PEACE SOCIETY.

The annual meeting of the Massachusetts Peace Society was held on Wednesday evening at the State House, in the Representatives' Hall, which was early filled with ladies and gentlemen. Dr Lowell, President of the Society, in the Chair.

The meeting was opened by prayer by Rev. Mr Barrett. The Annual Report of the Executive Committee was read by Rev. Professor Ware, Jr. William Ladd, Esq. moved its acceptance, which was seconded by Hon. Robert Rantoul, and voted by the Society. The Report was ordered to be printed and widely circulated.

The meeting was addressed, at length, by Rev. Drs Jenks and Channing, and by W. Ladd, Esq., Hon. Mr Rantoul, and Ichabod Tucker, Esq. We hope to have room next week for an abstract of some of the addresses.

REPORT ON PUNISHMENT BY DEATH.

We invite the attention of our readers to the extracts we have copied into our columns of this day from the judicious and interesting Report on capital punishment, which has lately been presented to the House of Representatives by the Committee chosen for the purpose, and will undoubtedly undergo their full and deliberate investigation. The subject is one of grave importance; and considering the difficulties, with which it is attended, and the diversity of opinion, which exists in relation to it among men of unquestionable judgment and philanthropy, we are happy that it has been committed to so judicious hands, and is likely to receive an impartial examination.

The Report of which we have spoken is signed by Wm. Sullivan, Robert Rantoul, Thomas Kendall, and Oliver Holden, Esqs.

POETRY.

The following lines were written in a time of sorrow by the Princess Elizabeth, Queen of Bohemia, the amiable daughter of James 1st, whose marriage to the Prince, afterwards King of Bohemia, in 1625, was solemnized says Sir Horace Walpole, in his catalogue of royal and noble authors, with a profusion of expense and pageantry that materially contributed to drain her father's exchequer, and proved, like many such marriages, only a splendid misery.

But this Princess knew well how to bear adversity. Her poverty and distress seemed to have no other effect upon her, than to render her even more an object of admiration, than she was before. So engaging was her behaviour, that she was called by her sympathising subjects, "the Queen of hearts." She died in 1662.

These lines were written, while her husband was in exile; and though, says Walpole, "the metre of the poem is quaint and singular, the aspirations it breathes are faultless." We copy the concluding stanzas.

Why should vain joyes us transporte?
Earthly pleasures are but shorte,
And are mingled in such sorte,
Griefs are greater than the sporte.

God, most holy, high, and greate,
Our delight doth make compleate,
When in us he takes his seate,
Only then we are repleate.

O! my soule, of heavenly birth,
Doe thou scorn this basest earth;
Place not here thy joy and mirth,
Where, of bliss is greatest dearth.

From below thy mind remove,
And affect the things above;
Sett thy heart, and fix thy love,
Where thou truest joys shalt prove.

To me grace, O Father! send,
On thee wholly to depend,
That all may to thy glory tend;
Soe let me live, so let me end.

LATE PUBLICATIONS.

The Christian doctrine of Regeneration. By I. H. T. Blanchard, of Harvard, Mass.

We have here a well written, and thorough discussion of a most important subject. It is in the form of an Essay, in three sections; 1. Review and illustration of Christ's conversation with Nicodemus, John iii. 1—9. 2. The essential truth inculcated in the passage explained, and the causes that have tended to obscure it. 3. Questions respecting regeneration answered; and concluding remarks.

The pamphlet extends to 81 pages; and is fitted we think to give entire satisfaction on the subject of Christian regeneration to any one who will read it through without prejudice, and with the New Testament in his hands. Its doctrinal expositions are clear and convincing, and its practical counsels reasonable and stirring. We give a specimen or two.

'Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' I have quoted the passage, as it appears in our version. It is to be observed, that it is printed, 'born of water and of the Spirit,' with the article prefixed to the last word, and with a capital letter as the initial. This is calculated to suggest immediately, and very naturally, to the common reader, the idea that the Spirit of God is meant, or as some would understand it, the third person in the Trinity. Either supposition would be erroneous. The strict literal translation of the original, is, *born of water and spirit*. There is no more reason for writing the latter part of the expression *the Spirit*, with the article and a capital, than for writing the former, *the Water;* both are written alike in the original, without an article, or a capital. I have no doubt that this circumstance, trivial as it may appear to some, has misled many a reader into an erroneous interpretation of the passage, and has done much to perpetuate the error.

Making then this correction in our version, the declaration of our Lord would stand thus; 'except a man be born of water and spirit, he cannot enter into the kingdom of God.' To be born of water,' is to be baptized, and baptism is an outward sign or symbol of a new religious profession. To be 'born of spirit,' is, simply, to be born in a spiritual sense, to be spiritually born. This was intended undoubtedly to be a repetition, and at the same time an explanation, of what he had first affirmed, 'Ye must be born again.' He repeats it, and explains himself; You must be born of water and spirit; you must be baptized into a new religion, and born in a spiritual sense; the entrance into the kingdom of the Messiah, even to you, the seed of Abaham, is, and must be by baptism and a spiritual birth. 'That which is born of the flesh,' he adds, to illustrate and vindicate what he had said, is flesh; and that which is born of the spirit, is spirit;' they who are born by natural generation, are but flesh and blood, mortal men, and as such, without reference to moral distinctions, *alike* in the sight of God; they who are born in a spiritual sense, are men of spiritual minds and affections, the true qualfications for the favor of God, the Eternal Spirit, and a characteristic, independent of and superior to the outward, defective, and transient distinction of natural birth and lineage.

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The point in this whole inquiry into the nature of Christian regeneration, which it is to us personally most important to learn, is, whether we have truly and practically become the subjects of it; for on the determination of this depends a question of infinite moment to the welfare of our souls. And here let it be carefully remembered, the decision turns not upon what we have experienced and felt at some former time, but upon what we *now are;* upon the fact whether we have *now* the spirit and principles of religion so abiding and operating in us, that we are conscious of their presence and influence in our own hearts, and others can trace their outward manifestations and effects in our lives and characters. The express and most emphatic declaration of our Lord himself teaches us with sufficient plainness, that this inward reception of his religion, among all to whom it is promulgated, is a condition of acceptance and peace with God, from which there is no dispensation. On the fulfilment of this then is suspended our destiny as accountable and immortal beings; in this is involved not our title only, but even our capacity to participate in the salvation of the Gospel, in all those present and future benefits which Christ came into the world, suffered, and died to confer upon the soul of man. Let us not then, as we would stand acquitted before God and his Son, and 'the cloud of witnesses by which we are encompassed,' as we would be alive and faithful to our highest interests, let us not *speculate* only on the doctrine of regeneration, but let us endeavor to *feel* its vast, unspeakable importance to us personally. Let us do more; let us *act*, as though we were persuaded of the divine authority by which it is fraught. Let it be the object, first in our thoughts and desires, of our most anxious concern, of our deepest solicitude, of our most watchful and untiring diligence, to implant and mature, and establish within us, in all their power, the principles of that divine religion by which alone are conveyed to us 'the words of eternal life,' the promises and hopes most dear to the human soul.

"Every wind of doctrine." A Sermon preached on Sunday, Dec. 25, 1831. By T. R. Sullivan.

On Christmas day Mr Sullivan of Keene, N. H. preached a discourse to his people,—from Eph. iv. 14; "That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of man, and cunning craftiness whereby they lie in wait to deceive,"—which has been "published by request," and is now before us. It contains many good and seasonable things, such as these; There are many professed Christians at the present day who resemble children in this, that their assent is readily carried about from one representation to another, and their attention attracted from object to object. Not penetrationg beneath the surface of things, not looking beyond the outward appearance, they are liable to be caught by novelty, or deceived by any specious show. They are misled by presumption, overawed by boldness, confounded by impudence, wearied out by importunity, and overpowered by denunciations, noise, and contagious passions. The present is a season remarkable for sectarian activity and misrepresentation, measures for proselytism are adopted that are not fair, open, and honorable, men's firesides are not saved from intrusion; their wives and children, in their absence, are subjected to influences which cannot be approved, &c. &c. What ought to be done? Among many useful suggestions by way of advice to such as are in doubt which of the conflicting systems of doctrine is the true one, Mr S. says;—

Take time. Do not be driven or hurried to a decision. The Bereans were commended, even under apostolical instruction, because they "searched the Scriptures daily, whether those things were so." (Acts xvii. 10, 11.) Be deliberate. An agitated, troubled state of mind is no preparation for finding the truth. No one is truly your friend who endeavors to startle you into assent—to precipitate you to a conclusion—to fright you into faith. No one is your friend whose urgency and importunity do not allow you time to think calmly and proceed cautiously. And for this reason: A mind "tossed to and fro" by the excitement of any passion is in the worst possible condition to re-examine the foundation of present opinions or impressions, to weigh new evidence, or to compare the merits of discordant interpretations of Scripture and diverse systems of belief. Fear especially is a constraining and degrading passion, and particularly unfavorable to patient consideration, rational inquiry, and manly, independent thought. Whoever therefore attempts to influence you to adopt any creed or join any party, *through your fears*, is not, even if he thinks himself so, really your friend. It may be suspected that his object is not so much to save your soul from destruction, as to secure his doctrine from falling; or, if his sincerity be unquestionable, he has mistaken the means of befriending you, and should be avoided as a blind guide, because he is himself evidently walking in darkness. Try, then, every thing by the Scriptures; and wherever they may, let the Scriptures interpret themselves. Reverence God, but do not fear man; the latter feeling tends to disturb and narrow, the former to tranquillize and enlarge the mind. Let no man intrude upon you—let no man oppress you—let no man deceive you; but in following these counsels, as in every thing else, "let your moderation be known unto all men." Keep your mind open to the entrance of more, and more, and ever-increasing light. "Prove all things: hold fast that which is good." And—always after mature deliberation—never be ashamed to acknowledge openly what you believe to be right and true, nor afraid to disapprove and reject what you deem erroneous and wrong: and remember—the spirit of true liberty does not consist in rarely feeling that *you* yourself are free, but that *others* are so likewise.

RELIGIOUS AND MORAL INTELLIGENCE.

Sunday Evening Lectures by Unitarian Clergymen. The Lecture tomorrow evening will be delivered at Rev. Mr Motte's Meeting house, corner Washington and Castle Streets, at half past six o'clock.

Ordination. On Wednesday, Dec. 21. Mr Edwards A. Park was ordained in Braintree, as colleague Pastor with Rev. Richard S. Storrs. Sermon by Rev. Dr Park, of Stoughton.

At Chelsea, Jan. 11. Mr Edward J. Fuller was ordainded as pastor of the Evangelical Congregational Church in that place. Sermon by Rev. Mr Blagden, of this city.

The National Intelligencer gives an account of two important and interesting meetings which were held in Washington on the evenings of the 13th and 16th of this month. We give as much of the articles in the Intelligencer as our limits will permit.

Temperance Meeting at the Capitol.

According to the notice given in our papers, the Temperance meeting was held in the Capitol on Friday night last. The evening was unusually serene and pleasant; and, as Congress had liberally voted the Hall, and the character of the speakers was peculiarly inviting, a brilliant and full assembly was early convened. All the seats in the centre of the Hall were occupied by ladies; and before the hour of seven, the lobbies, gallery, and passages were filled with a dense body of gentlemen.

The meeting was called to order by the Hon. Lewis Condict, member of Congress from the State of New Jersey; who moved, that the Hon. Lewis Cass, Secretary of War, be invited to take the Chair.

The meeting being organized, the throne of grace was addressed by Rev. Mr Post, Chaplain to the House of Representatives.

In a brief manner, the Rev. John Marsh, of Connecticut, stated the object of the meeting; which was the promotion of the cause of Temperance in the United States and throughout the World; and offered the following resolution:

Resolved, That as our government and the habits of the People are peculiarly controlled by public opinion, the free discussion of existing evils and their remedies is demanded of us; and that the attention of this meeting is wisely called, at the present time, to the desolations of Intemperance, and to their check by the great work of reform which is now blessing the world.

The Hon. Felix Grundy, United States Senator from the State of Tennessee, next introduced the following resolution;

Resolved, That as the prevalence of Intemperance is an alarming national evil, afflicting all orders of society, men of all parties and pursuits are called upon to unite in its suppression, by the only effectual means, *entire abstinence* from all spirituous liquor, as a drink for refreshment or an auxiliary to labor. Mr Grundy, supported his resolution in an able speech of about twentyfive minutes.

The Hon Theodore Frelinghuysen, member of the Senate, from the State of New Jersey, succeeded Mr Grundy, with the following resolution,

Resolved, That the success which has attended the efforts of the friends of Temperance affords matter for public gratitude, and should lead us to cherish the principles that have, under the Divine blessing, produced such decided and extensive reformation, propitious alike to the hopes of piety and patriotism.

In his usually mild and felicitous manner, Mr F. took a view of the rise of the Temperance reformation, growing out of the awful crisis to which we had arrived; of the smiles of Heaven upon it, and the extensive hold it had and onght to have upon the sympathies of all who love their country and their race.

The Hon. Mr Bates, member of Congress from Massachusetts, further sustained the resolution of Mr Frelinghuysen.

The Hon. Mr Wayne, member of Congress from Georgia, next took the floor, with the following resolution.

Resolved, That as it is the natural and inevitable effect of ardent spirit to prostrate the intellectual and physical energies of the people, this meeting do rejoice in the measures which have been taken to free our gallant army and navy from its scourge; and do confidently trust that the time is near, when through enlightened views and patriotic feelings, it will no more be suffered to weaken our arm of defence.

After Mr Wayne closed, the Hon. Mr Webster, United States Senator from Massachusetts, rose, and, in a calm and dignified manner, made a few remarks upon the very important subject which had convened the meeting, and which was interesting the feelings of the nation. The principal benefit to be derived from the meeting did not consist, he said, so much in discussions of an argumentative or exhortatory kind, as in a united expression of opinion, and the contributions of personal observation and experience on the practical result of the efforts which had been made in the Temperance cause. In taking the mensuration of the mischief Intemperance entailed upon men, he regarded it less in its effects on their health and estate than on their moral and intellectual character; because all vice was essentially dreadful as it affected the character and morals of an immortal being, and this sank its victim in the sight both of God and man below the grade of moral to that of brutal beings. He did not speak, he said, as the advocate of any particular society or form of pledge, but as far as his observation, had extended the efforts of Temperance Societies had been productive of results which he would embody in the following general resolution.

Resolved, That the efforts of the Temperance Societies in the United States, and those who have cooperated with them, have had the manifest effect of diminishing crime, of lessening the number of cases of imprisonment for small debts, of benefitting the condition of numerous classes of the People, by improving their health, and increasing, not only their industry and means of living, but also their selfrespect and love of character, of giving new impulse to the domestic virtues belonging to husbands, fathers, and children, of awakening fresh attention to the subject of education, and the moral instruction of the young, and of advancing, by visible and large degrees, the general cause of religion and morality in the community.

Mr Marsh moved the thanks of the meeting to Gov. Cass, for presiding, and the meeting was closed with prayer by the Rev. Mr Durbin, Chaplain to the Senate.

American Colonization Society.

The Anniversary of the American Colonization Society, held on Monday evening in the Hall of the House of Representatives, seems to have excited an interest unprecedented in the history of this humane and patriotic institution. Though the chair was taken at half past six, yet at this early hour, the Hall was filled to overflowing, and numbers began to retire, unable to gain admission. A more intelligent and brilliant assembly was seldom if ever convened within the walls of the Capitol.

The lucid and eloquent report of the Board of Managers presented an animated account of the present condition of the Colony—its uninterrupted good health during the past year—its increasing commerce —its improvements in education—its salutary influence over the surrounding tribes, and the unusual accessions that have been made to its numbers, during the year, by emigrants from this country.

A letter from our constant friend, General Lafayette, was read, expressive of his deep interest in the objects of the Society, and his desire to awaken in its behalf the sympathies and liberality of France. Letters of a most interesting tenor were also read from Ex-President Madison, and Chief Justice Marshall, in which they recommend the cause of the institution to the patronage of Congress, and to that effective aid which might be obtained by a partial appropriation to it of the proceeds of the Public Lands.

The addresses delivered by different gentlemen were peculiarly happy and appropriate. Mr Bacon, of Conn. who offered the second resolution, dwelt mainly on the *strictly benevolent* character of the Society; and vindicated it, in a masterly manner, from the misrepresentation of those who have held it up as a system of cold, calculating, selfish policy.

The Hon. Edward Everett of Mass. after presenting a glowing outline of the measures which have been adopted for the suppression of the African Slave Trade, gave an affecting sketch of the deplorable extent to which this inhuman traffic is still carried on; and held up, as an effectual prevention of it, the ultimate civilization of Africa, the practicability of which, through the medium of the colony at Liberia, and other sources of salutary influence, he urged in his own happy and admirable style.

The Hon. William S. Archer, of Virginia, in a frank and eloquent manner exhibited a history of the change which his opinions had undergone in regard to the practicability of the designs of the institution; and, among other topics upon which he touched, all of which were listened to with deep attention, he described with peculiar force and felicity the disadvantages inseparable from the condition of the free colored people in the slave holding States, the benefit which would be conferred by their removal to Liberia, not only on that class itself, but on the slave population, and the whole mass of society.

These excellent addresses will be fully reported, we understand, and laid before the public.

Others were expected to address the meeting, but the lateness of the hour, and the situation of those who had not been able to obtain seats, induced them to decline. Among these was the Hon. Mr Marshall, of Kentucky. The resolution moved by him expressed the thanks of the Society to Mr McClure, of Newport, Kentucky, for his munificent subscription of *ten thousand dollars*, payable in ten annual instalments, the first of which has been received.

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday Jan. 20th. Petitions and remonstrances were committed. A petition, presented to the last Legislature, was taken from the files and committed. The bill to incorporate the Protection Insurance Co. passed to be enacted. Sundry orders passed respecting the arrangements attending the celebration of the birth day of George Washington.

In the House of Representatives. Petitions for amendment of the License Laws, and other private petions were presented. The Probate Committee was instructed to inquire if any further provisions are expedient in the law regulating the settlement, &c. of deceased persons. A Committee was appointed to inquire into the expediency of requiring the Overseers of Poor, and masters of Workhouses to receive and detain applicants for assistance for a certain period, or until they shall be otherwise provided for. The Clerk was authorized to appoint an assistant, to be confirmed by the Speaker, when the Speaker shall deem assistance necessary. The Judiciary Committee was instructed to inquire what alterations are necessary in the laws giving remedies in equity.

In the Senate, on Saturday. The papers relating to the Andover, Medford and Essex Turnpike, and the petition of the Hampden and Berkshire Turnpike Corporation were committed, from the files, to the Committee on Roads and Bridges. Ordered, that the Judiciary Committee be directed to inquire what alterations if any, are expedient in the law defining the qualifications of voters. Ordered, that from and after the 4th day of February next, no petition for a Banking Corporation shall be received by the Legislature.—The House concurred.

In the House of Representatives. Many private and local petitions were presented and committed. The Judiciary Committee were requested to consider the propriety of amending the law relating to flowing damages, in such manner that owner of land overflowed shall accept such sum as shall be assessed by a jury, if tendered him. The Probate Committee were directed to consider the expediency of giving Courts of Probate concurrent jurisdiction with the S. J. Court, in granting license to guardians of idiots, &c. to sell their wares. Sundry petitions were presented for an alteration of the third article of the Bill of Rights.

In the Senate, on Monday, Jan. 23d. The order of the House was concurred in, instructing the Committee on Roads &c. to inquire the expediency of empowering County Commissioners to establish turnpike roads as common highways, in certain cases. The Judiciary Committee was instructed to inquire into the expediency of proposing to the people such amendment of the Constitution as shall more accurately define the qualifications of voters in this Commonwealth. The order passed on Saturday upon the same subject was reconsidered. The Committee on Education was instructed to consider whether any, and what inquiry ought to be made into the state of education among minors employed in the several woollen and cotton manufactories in this Commonwealth.

In the House of Representatives. Bills passed to be enacted,—To incorporate the Concord Manufacturing Co.; to incorporate the Trustees of the Ministerial Fund in Beverly; to incorporate the proprietors of Egremont Academy; and to authorize placing piles and dolphins in the harbor of New Bedford. The Committeee on Agriculture was instructed to inquire into the practicability and expediency of defining and establishing by law, the rights of farmers to the use of waters running through their lands for the purpose of irrigation. The Committee on Finance was directed to inquire in what manner the money received from the General Government, now in the Treasury, can be distributed so that each County shall receive its just share. The report of the Committee on the third article of the Bill of Rights was deferred to the 1st day of February next. Several petitions were referred to Committees.

In the Senate, on Tuesday. Bills passed to be enacted,—To incorporate Trustees of Ministerial Fund in Beverly; Proprietors of Egremont Academy; Concord Manufacturing Co.; to authorize placing piles &c. in New Bedford harbor. Several private petitions were presented and resolves passed. The following message from the Governor, with accompanying documents, was received.

To the Hon. Senate and House of Representatives;

In a recent communication from the Principal of the American Asylum for the Deaf and Dumb, in relation to the beneficiaries of the State at that Institution, he recommends that the early period at which the pupils may be received into the Seminary should be reduced from the age of *fourteen* years, as now fixed by the regulations of our statute, to the age of *twelve*. The reasons for this alteration are fully explained in an extract from the letter which is herewith transmitted, and are enforced by the concurring opinions of the Faculty of instruction. Since the adoption of the general law, authorizing the Governor to grant certificates of admission to suitable subjects of the age of 14 years, numerous special Resolves have entitled those of a more tender age to a participation in the bounty, and the opportunity of experience has thus been afforded in favor of the propriety and expediency of the proposed modification.

So effectual has been the provision of the public charity to the means of educating the whole class of Deaf and Dumb within the Commonwealth, that for several years past no proper applicant has been denied the advantages of support and instruction at the Asylum; and after meeting every such occasion the last year, a sum exceeding $1000 remained of the appropriation to be transferred, under the authority of a Resolve of the Legislature, to another most interesting object of sympathy and beneficence, in the relief of the Blind. The whole number of pupils in the Asylum, at the charge of the State, is but thirtysix, while the appropriation of the Government is equal to the support of fiftysix. As the classes now in the course of education shall leave the Institution, the numbers will be gradually diminished, until there will be only the annual supply from births and the consequences of disease, to be provided for. These have been estimated, upon our present population, not to exceed fifteen. Should the Government still continue this act of enlightened munificence, increased and very necessary encouragement may be afforded to the measures which are already in operation for the establishment of an Infirmary for the Blind, until it shall thus come to be the singular honor and happiness of this favored Commonwealth that there is no destitution among us, but the want of intellect, which the means of knowledge is not made to reach and to alleviate. LEVI LINCOLN.

Council Chamber, Jan. 24.

The above Message and accompanying document were referred to the committee on Education.

In the House of Representatives. A report was made on the petition of the Students of Williams College. Bills enacted,—In addition to an act to incorporate Hadley Falls Co.; to incorporate Leverett Place Brewing Co.; to incorporate Tyngsboro' Glass Co.

In the Senate, on Wednesday. A petition was presented to set off part of West Boylston to Worcester—committed. The bills to incorporate Tyngsboro' Glass Co., Leverett Place Brewery, and in addition to an act incorporating Hadley Falls Co. passed to be enacted. The Committee reported that it is inexpedient to legislate respecting the law relating to County Commissioners. A bill was reported to incorporate the Trinitarian Church in New Bedford. The Judiciary Committee reported a bill relative to partnerships.

In the House of Representatives. Several petitions and remonstrances were presented. A bill to incorporate Westfield Mutual Fire Insurance Co. passed to be enacted. A report was made by the Committee and accepted by the House, that it is inexpedient to legislate upon the subject of the petition of the Students of Williams College.

In the Senate, on Thursday. The bill to incorporate the Westfield Insurance Co. passed to be enacted. Bills reported,—For the relief of Insolvent Debtors, and for the more equal distribution of their effects; to incorporate the New Bedford Port Society; in addition to an act incorporating Trustees of Ministerial Fund in Berkley; to incorporate the Jackson Manufacturing Co. The report of the Committee on the subject of the amendment of the Constitution was referred to a Committee of one Senator from each County.

In the House of Representatives. The Committee reported a bill for the regulation of licensed houses, and to repeal all former laws on the subject. The Committee on the Militia was instructed to consider the expediency of altering the law, so far as to provide that fines for non-appearance and non-equipment be levied in proportion to the rateable estate of each delinquent. The House proceeded to the consideration of the amendment of the Constitution, and the vote being taken by yeas and nays, on the adoption of the amendment, it was rejected, two thirds of the members being present and not voting in favor it. The vote stood, Yeas 283—Nays 197.

A Committee of the House of Representatives, in a report on the subject of vaccination, have recommended to the several towns and districts, to provide by some permanent regulations that no pupil shall be received into the schools unless they produce evidence of having been vaccinated.

TWENTY SECOND CONGRESS.

In the Senate. Several petitions have been presented for a renewal of the charter of the U. S. Bank. The annual report of the Directors of the Mint has been communicated, by which it appears that the whole coinage during the year 1831 was as follows,—*Gold*, $714,270; *Silver*, $3,175,606; *Copper*, $33,-603,60; making a total amount of $3,923,473. Resolutions were passed calling on the President for the correspondence relating to the appointment of an arbiter on the subject of the North Eastern Boundary, and for information respecting arrangements until the decision of the question. On Thursday the 19th inst, the Senate set with closed doors, until the hour of adjournment. Leave was asked to introduce the following joint resolution; the question on granting leave was taken by yeas and nays and decided in the negative.—Yeas 16, nays 25.

A Joint Resolution declaratory of the meaning of the charter of the Bank of the United States on the subject of the paper currency to be issued by the Bank.

Be it resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the paper currency, in the form of orders, drawn by the Presidents of the offices of discount and deposite, on the Cashier of the Bank of the United States, is not authorized by anything contained in the charter, and that the said currency is, and is hereby declared to be, illegal; and that the same ought to be suppressed.

In the House of Representatives. A resolution has been reported by the Committee on Ways and Means instructing the Secretary of the Treasury to collect facts and information respecting the considerable manufactures in the country, and prepare such a tariff of duties on imports as he may think eligible and lay the whole before the House. A remonstrance of the Chiefs of the Creeks was presented against carrying into effect a treaty lately negociated with that nation. The following resolution was reported by Mr Adams, from the Committee on Manufactures, and adopted.

Resolved, That the Secretary of the Treasury be directed to obtain information as to the quantities and kinds of the several articles manufactured in the United States during the year, particularly those of iron, cotton, wool, hemp, and sugar, and the cost thereof; and also the quantites and cost of similar articles imported from abroad during the same year; and that he lay the same before the House as early as may be practicable during the present session of Congress, together with such information as he may deem material, and such suggestions as he may think useful, with a view to the adjustment of the Tariff, *after the payment of the public debt*.

The Committee on Agriculture made a report on the culture and manufacture of silk, accompanied by a bill for the growth and manufacture of silk.

Duties. The Journal of Commerce states that the amount of duties accruing in the port of New York in 1831, was $20,000,000.

Mortality in New York. The city inspector presented his annual report to the Board of Assistants on Monday evening. From the Report we learn, that the number of deaths which occurred in that city in 1831, was 6363, being about 3 1-7 in proportion to the population. In 1808, the deaths were 2 1-2 per cent; in 1815, the same proportion: and in 1830, they were 3 1-8 per cent.

Of these, 1033 died of consumption, dropsy in the head 319, drowned 74, flux infantile 172, frozen 5, croup 203, influenza 47, insanity 23, intemperance 119, lock jaw 23, old age 135, small pox 224, still born 372, sudden death 8, suicide 23. Of the deaths, 1757 were of children under 1 year of age, 673 between 1 and 2 years, 225 between 10 and 20, 700 between 20 and 30, 519 between 40 and 50, 207 between 70 and 80, 74 between 80 and 90, 14 between 90 and 100, and 4 of 100 and upwards.

Of the whole number 670 were persons of color, and of the cases of consumption, 126 were people of color.

Slavery in Virginia. The New York Courier and Inquirer speaks thus in regard to this subject.

The great question of the gradual emancipation of the blacks, has been introduced into the Legislature of Virginia, and a most exciting debate has already taken place. Every section of the country will look upon this discussion with the most intense interest. It is the most vital, exciting, and difficult question which was ever brought up for debate in the South since the revolution. Virginia, true to herself, has taken the lead.

LATEST FROM EUROPE.

The Charles Carroll lately arrived at New York from Havre. The arrival furnishes but few items of importance. A Paris paper of Nov. 30, confirms the report that the Ambassadors of the two Northern Powers have received orders to consult with the other Powers on the basis of a general disarmament. Intelligence was received at Paris from Spain, stating that King Ferdinand was dangerously ill with the dropsy. "The Apostolics looked to his death for the establishment of absolute power." An attempt was made to assassinate Donna Maria, the young Queen of Portugal at Paris. A pistol was fired at the window of her room. It was supposed to have been fired by an assassin hired by Don Miguel.

Hurricane. A late Paris paper says,—A letter from Palermo dated Oct. 16, states, that that city and environs have been visited by a tremendous hurricane, by which the road between Palermo and Messina has been so impeded that all communication between the two capitals of Sicily has been cut off, for the distance of more than ten miles. Among the deaths, which have been yet ascertained, are those of two women, two girls, and five men.

MARRIAGES.

In this city, Mr Nahum Conant, of East Cambridge, to Miss Ann Eliza Gilson.

By Rev. Dr Richmond, Mr John H Rice to Miss Adeline Berry Crehore, daughter of Thomas C. Esq.

On Thursday evening, by Rev. Mr Farkman, Mr James C. Ewer to Miss Eliza Tilden, both of this city.

In Lunenburg, by Rev. Mr Emerson, Mr Alvan Simonds to Miss Lucy W. Day, both of Boston.

DEATHS.

In this city, Mrs Abigail Bullard, widow of the late Dea. Asa Bullard, aged 68, Mrs Sarah, wife of Mr Gilbert Clark, 49.

On Sunday last, at the Boys' Asylum, in this city, John Quincy Adams Garrett, aged 6 years. This is the first death that has occured among the children of that institution for more than six years; and it is only the third that has taken place since its institution in 1815. For ten years past the number in that house have been from forty to fifty pupils. And the remarkable exemption with which they have been favored from sickness and mortality,—almost unprecedented among the same number of children at their critical age—may be ascribed under the blessing of divine Providence, to the simplicity of their living, and to the judicious care they receive. Many parents in the most prosperous condition might in some instances, perhaps, be spared the bitterness of bereavement, if their children could be brought up in equal ignorance of luxuries, or with the same simple fare.—*Advertiser.*

In Dedham, Capt. Timothy Stow, aged 86, an officer of the revolution; Capt. Abel Richards, 94.

In Salem, Mr Benja Peters, aged 31; Miss Sally Bowditch, 46; Mr Galeigh Thornton, 65.

In Newbury, Mr John Smith, aged 57.

In New Bedford, Lucy, wife of Mr Francis S. Allen, aged 71.

In Concord, Mr Samuel Wheeler, aged 88, a soldier of the French and Revolutionary War.

In Weston, Mr Daniel Bell, aged 74, a soldier of the Revolution.

In Sunderland, Mr Edward, aged 21, son of Rev. Mr Field, of Charlemont.

In Bridgewater, Grenville, aged 9 years, son of Mr Paul Revere; Anne, aged 11 months, third and only surviving child of Nathan Lazell, jr, Esq.

In Lyons, N. Y. on the 11th inst., Maria Louisa Howard, aged 15 years, daughter of Mr Warren H.

In Nottingham, England, Jeremiah Dummer Rogers, Esq., aged 62, eldest son of J. D. Rogers, Esq., formerly a Counsellor at Law, in Littleton, Mass., of which place his grandfather, the Rev. Daniel Rogers, was minister for nearly fifty years.

Mr Rogers early removed from this country with his parents; and for a long period was successfully engaged as an instructor of youth, first, in London, as an assistant of an Academy there, and afterwards for more than a quarter of a century, at Nottingham. In this latter place, among the pupils of a large and flourishing school, were for a time Lord Byron, then a little boy, and Kirke White, the poet, who was a native of Nottingham. Mr Rogers, having enjoyed an encouraging success in his long and assiduous labors as an instructer, visited his friends in America, in 1824, and at that time received an honorary degree of Master of Arts from Harvard University.

MR WHITMAN'S ANSWER TO E. PEARSON'S LETTER.

JUST published at the CHRISTIAN REGISTER OFFICE, No. 3 School street,—*An Answer to* ELIPHALET PEARSON'S *Letter to the Candid.* By BERNARD WHITMAN. Thirtytwo pages 8vo. price $1,20 per dozen 12 1-2 cents single

☞ A liberal discount will be made to those who purchase twentyfive copies or more.

For sale also by A. S. BECKWITH. Providence, R. I.

TREATISE ON THEOLOGY.

For sale at CARTER & HENDEE'S and HILLARD GRAY & Co., "A Treatise upon Theological Subjects, containing an Exposition and Defence of the great Doctrines of Natural and Revealed Religion, by WILLIAM S. ANDREWS." 3tis. Jan. 28.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 124 Washington street, *The Scriptural Interpreter*, VOL II. No. 1. for January 1832.

CONTENTS.

Claims of the Old Testament to regard; The defects of the Old Testament; Interpretation of words; Changes in the meaning of scriptural expressions, The particularity of the Gospels, Irreverent use of scripture, Translation and Exposition—Matt. v. 33—48.

Jan. 28.

BOOK OF NATURE FOR SCHOOLS.

HUTTON'S Book of Nature, laid open, adapted to the use of families and schools. By Rev. J. L. BLAKE.

The noblest employment of the mind of man is the contemplating the works of the Creator; and these living testimonies of his being, wisdom, and goodness, are infinitely superior to the best arguments that man has been able to advance. To lead the youthful mind to this happy turn of observation has been the object of arranging these pages. A few Questions are added with the same view that the editor had in applyiyng them to his other works for juvenile instruction. Published by RICHARDSON, LORD & HOLBROOK, School Book publishers, Boston.

CLASSICAL READER.

Published by LINCOLN & EDMANDS, "The *Classical Reader*, a Selection of Lessons in Prose and Verse. From the most esteemed English and American Writers. Intended for the use of the higher Classes in Public and Private Seminaries. By Rev. F. W. P. Greenwood, and G. B. Emerson, of Boston.

From the American Traveller.

The Classical Reader, just from the press of Lincoln & Edmands, has already received the favorable notice of several of our contemporaries. From what we have examined of the work, we are sure it has received no common degree of care and pains from its compilers, the Rev. Mr Greenwood, and Mr G. B. Emerson; and they may safely look forward for its favorable reception among our enlightened and discriminating instructors. To sum it up in one figure, the cabinet they have collected, contains more than two hundred brilliant specimens, a large proportion of which, though new, are rich in the products of our native mines. And it cannot be a subject of regret, that they have passed over old and long deserted stores to cull the most sparkling gems from the newly wrought veins of Irving, Webster, Everett, Channing, Sparks, Bryant, and Percival.

From the American Journal of Education.

We are happy to see another valuable addition to the list of reading books,—one which has been compiled with a strict regard to the tendency of the pieces it contains, and which bears the stamp of so high a standard of literary taste. In these respects the Classical Reader is highly creditable to its editors; and, indeed, when compared with the best class-books, and readers used in England, the work says much for the progress of education and taste in this country.

In the domestic circle, an hour spent in reading from its pages, would certainly contribute to social enjoyment, and to the formation of an easy and graceful style of reading,—an accomplishment highly important to all parents who are desirous of acquiring the power of securing the attention, and interesting the feelings of their children. Jan. 21.

NOTICE

The subscriber having disposed of the entire stock in trade of the store which he recently fitted up in Court street, has resumed his station in the store of the Company, SAM'L N. BREWER & BROTHERS, Nos. 90 and 92 Washington street, where he will be happy to wait upon his friends and patrons.

WM. A. BREWER.

TO FAMILIES.

The subscribers have made such arrangements in the retail department of their Store as shall always insure the attention of one of the firm to the dispensation of family medicines and the compounding of physicians' prescriptions. The long experience in the business, together with *constant personal attention*, and the command of an extensive and select stock, they trust will enlist an increase of that patronage, which has so long been bestowed upon their establishment. Thankful for past favors, it will ever be their endeavor to merit the confidence of the public.

SAM'L N. BREWER & BROTHERS.
SAM'L N. BREWER,
NATH'L BREWER,
WM. A. BREWER,

At the old established stand, sign of the "Good Samaritan," Nos. 90 and 92 Washington street, (near City Hall,) Boston.

☞ N. B. Medicines may be obtained at any hour of the night by ringing the "Night Bell."

Jan. 24. 6t

PRONOUNCING BIBLE.

Published by LINCOLN & EDMANDS, "The Pronouncing Bible, handsomely stereotyped, in which all the proper names are accented agreeably to Walker's Key. By ISRAEL ALGER, jr. Some copies are ornamented with an elegant frontispiece and thirtytwo vignettes."

From Rev. Mr Pierpont, Pastor of the Church in Hollis Street, Boston, to the Publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the sacred Volume, especially of proper names, is an evil that is not confined to families, at their domestic devotions; it finds its way into our school-houses, and even intrudes itself into many of our pulpits; producing in the church a diversity of tongues, that is a proof of anything but apostolical gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text has so far succeeded, as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciation of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand, as could be reasonably expected from any man; and I most heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

ALGER'S MURRAY.

In the public Seminaries and private circles, both in Europe and America, Murray's Grammar is received as a standard by literary men. His abridgment, however, which was designed for young children, was found by instructors to be too concise to teach the principles of the language. Mr Alger, a critical scholar, and an able teacher in Boston, feeling from experience the want of a more complete work for elementary instruction, added to Murray's Abridgmen copious extracts from his large work, with a particular reference to the accommodation of the public schools in Boston.

On being examined by the Committee, it was immediately introduced into the public schools of the City, where it is used with happy success.

Extract from the Records of the School Committee of Boston,

"At a meeting of the School Committee, held at the Mayor and Alderman's Room, May 5th, 1824, it was *Voted*, That Alger's Abridgment of Murray's Grammar, Boston Stereotyped Edition, be introduced into the public Reading and Grammar Schools of this City. JOHN PIERPONT, *Sec'y.*

Boston June 15, 1824.

This edition is also used in a multitude of the most distinguished Schools in the various States, and is rapidly extending in circulation. Though it is furnished at a cheap rate, it is yet so copious as in most cases to render the large work unnecessary. Indeed this is conceived to be the best Grammar now before the public, and the more extensively it is known, the more generally it will be admired. The attention of instructers is invited to the work. Published by LINCOLN & EDMANDS, Boston.

☞ *Alger's Murray's Exercises*, a beautiful stereotyped edition, being a great improvement on those in common use, are also published by Lincoln & Edmands. 3t Jan. 21

CHRISTIAN DOCTRINE OF REGENERATION.

Just published by L. C. BOWLES and B. H. GREENE, No. 124 Washington Street, "*The Christian Doctrine of Regeneration.* By I. H. F. BLANCHARD." Jan. 21.

THE CHRISTIAN EXAMINER

and GENERAL REVIEW—No. XLVIII, *for January*, 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I.—Stability in the Christian Faith. Essays on the Formation and the Publication of Opinions, and on other Subjects. The Second Edition, revised and enlarged.

Art. II.—Traditions of Palestine. 1. Traditions of Palestine. Edited by Harriet Martineau. 2. The Times of the Saviour. By Harriet Martineau. Reprinted, after Revision, from the English Edition.

Art. III.—Some Thoughts on Self Education, considered with Reference to the State of Literature in this Country.

Art. IV.—Example of our Saviour's Death. The Atoning Sacrifice, a Display of Love, not of Wrath. By Noah Worcester. Second Edition.

Art. V.—Tucker's Light of Nature. The Light of Nature Pursued. By Abraham Tucker, Esq. From the Second London Edition, revised and corrected Together with some Account of the Life of the Author, by Sir H. P. St. John Mildmay, Bart., M. P.

Art. VI.—Mackintosh's History of England. The History of England. By the Right Hon. Sir James Mackintosh, M. P. [Lardner's Cabinet Cyclopedia.]

Art. VII.—Pestalozzi. Henry Pestalozzi, and his Plan of Education, being an Account of his Life and Writings, with copious Extracts from his Works, and extensive Details, illustrative of the Practical Parts of his Method. By E. Biber, Ph. Dr.

Art. VIII.—Professor Follen's Inaugural Discourse. Inaugural Discourse, delivered before the University in Cambridge, Mass. Sept. 3, 1831. By Charles Follen, Professor of the German Language and Literature.

Art. IX.—Locke's Character and Writings. The Life of John Locke, with extracts from his Correspondence, Journals, and Common-Place Books. By Lord King. New Edition. With considerable Additions.

Art. X.—Nichol's Natural Theology. A Catechism of Natural Theology. By I. Nichols, D. D., Pastor of the First Church in Portland, Second Edition, with Additions and Improvements. Jan. 1.

SELECTED POETRY.

[From Mary Hewitt's "Lays of the Season."]

HYMN.

Thou that greatest all! Thou fountain
Of our sun's light—who dwellest far
From man, beyond the farthest star,
Yet, ever present; who dost heed
Our spirits in their utmost need,
We bless thee, Father, that we *are!*

We bless thee for our inward life;
For its immortal date decreeing;
For that which comprehendeth thee,
A spark of thy divinity,
Which is the being of our being!

We bless thee for this bounteous earth;
For its increase—for corn and wine;
For forest oaks, for mountain rills,
For cattle on a thousand hills;
We bless thee, for all good is thine!

The earth is thine, and it thou keepest,
That man may labor not in vain;
Thou giv'st the grass, the grain, the tree,
Seed time and harvest come from thee,
The early and the latter rain!

The earth is thine—the summer earth;
Fresh with the dews, with sunshine bright;
With golden clouds in evening hours,
With singing birds and balmy flowers,
Creatures of beauty and delight.

The earth is thine—the teeming earth;
In the rich bounteous time of seed,
When man goes forth in joy to reap,
And gathers up his garnered heap,
Against the time of storm and need.

The earth is thine—when days are dim,
And leafless stands the stately tree;
When from the north the fierce winds blow,
When falleth fast the mantling snow;—
The earth pertaineth still to thee!

The earth is thine—thy creature, man!
Thine are all worlds, all suns that shine;
Darkness and light, and life and death;
Whate'er all space inhabiteth—
Creator! Father! all are thine!

[From the Edinburgh Literary Journal.]

PRAYER.

Go, when the morning shineth,
Go, when the moon is bright,
Go, when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee,
Pray for those who hate thee;
If any such there be.
Then for thyself, in meekness,
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Or, if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee
When friends are round thy way;
E'en then the silent breathing
Of thy spirit raised above
Will reach his throne of glory,
Who is Mercy, Truth and Love.

Oh! not a joy or blessing
With this can we compare,
The power that he has given us
To pour our souls in prayer!
Whene'er thou pin'st in sadness,
Before his footstool fall;
And remember in thy gladness
His grace who gave thee all.

MISCELLANEOUS.

REPORT ON PUNISHMENT BY DEATH.

We copy with great satisfaction, by the request of an esteemed correspondent, some extracts from the Report of a Committee appointed by the House of Representatives of the last General Court to take into consideration the penal code of the Commonwealth, "*in cases where the punishment of death may be inflicted.*" The Committee were as follows:—Messrs. SULLIVAN of Boston, RANTOUL of Beverly, KENDALL of Boston, HOLDEN of Charlestown, and DAVIS of Boston.

This judicious and able report was presented at the last session, and was then referred to the next General Court. Agreeably to that order, it is now before the House in its present session, accompanied with three separate Bills drawn up by Hon. William Sullivan, which with the Report itself are printed for the use of the members.

The Committee having specified the particular crimes now punishable by death in this Commonwealth, and having noticed some general principles, from which a judgment on this important question may be formed; having also, briefly, but with fairness stated the arguments both of those who maintain, and of those who deny, "the political right of putting men to death for crime," leaving it to their constituents to weigh the merits of the question,—they thus proceed.

Admitting, for the sake of the further performance of duty, that the political power of putting members of society to death lawfully exists, the Committee proceed to consider in what cases, if any, that power should be exercised.

The crimes of highway robbery, burglary, and arson, are of a mixed character, and are a violation of the right of property; and may or may not include the loss of life. So far as these crimes affect property only, the Committee pray leave to submit a decided opinion.

The only reason why the three crimes under consideration are punished with death is, that the commission of them may occasion the loss of life. When such loss happens, is it not *the law* which occasions it?—would any one who assaults on the highway to rob, or who enters a dwelling house in the the night time to steal, or who sets fire to a dwelling house in the night time, destroy life, if he knew that his own would not be forfeited if he did not? There is a natural horror in murdering, which no one wantonly incurs. In such cases, murder, it is believed, is commonly resorted to, that there may be no tales told, which will endanger the life of the criminal.

In the opinion of the committee it would tend to save life, if no law demanded life when no life was taken; and that the law should never consign any one to public execution for the destruction of *property*, unless the destruction of life was occasioned by the same criminal act.

This opinion will be met by the objection, that the diminution of the penalty would make these crimes more frequent. This, the committee respectfully deny. From a careful examination of the changes which have occurred in the penal codes of this and other countries, the committee feel fully warranted in saying, that crimes are not less frequent in those communities where the punishment is death; on the contrary, they believe, that in countries where the punishment is milder, crimes are fewer. But suppose this objection to be unsound and that these crimes would be multiplied, they would not be accompanied by murder; and suppose, that in one year there should be ten such crimes, but without one murder, if the law were changed, and in the same space of time one of these crimes, with murder, if the law be not changed, on which side is the balance?

Certainly it must be better for society and its members, that any amount of property that can be, should be taken, in a given space of time, without murder, than that one citizen should be murdered, in the same space, for the sake of obtaining his property.

The next crime, considered by the Committee, is *rape;* a crime, as they observe, of the highest possible aggravation. We omit the judicious reflections and reasonings, with which they accompany their proposal to substitute for death *solitary confinement for life* as the most proper punishment for this offence; and pass to the last capital crime.

The remaining crime is *murder*. If any should be followed by public execution, it must be this. It may be of little importance what is done with a murderer, so that no law of God be violated in the punishment of him, and so that the act of punishment be adapted to prevent this crime; and so that no evil be done to society in performing an act of justice. There are four considerations which enter into this subject. 1st. The person slain. To him no reparation can be made; to his relatives, none; to society, none. 2d. The criminal. Death may, or may uot be, a punishment to him; whatever it be to him, it resolves itself into two things,—1st. the dread of death, when he knows it must come, 2d. the pain of dying. In what way the former is, in fact, *suffering*, may depend on the criminal's estimate of it, and on the state of mind to which his own thoughts and acts, or those of others, may bring him. These may make death to him neither more nor less, than that to which every son of man, prepared or unprepared, must submit. As to the pain of dying by the halter, this is well known to be but momentary. Though it would be inhuman to deny to a condemned murderer the consolations which the dying need, yet as this matter is conducted, in this humane community, hanging is an inadequate punishment for one who proves himself capable of the diabolical malice of shedding the blood of his fellow man. If punishment and consequent prevention be the objects, these purposes would be better effected by shutting up the offender where no such voice as that which he has silenced would ever reach his ears, and leave him there without employment for his hands, and without an object for his mind, but such as his own miserable thoughts might offer. 3d. As to prevention, the certainty of being cut off from the world, yet compelled to live, and with the certainty too, that there can be no pardon, no escape—to be assured of distressing silence and solitude, within walls which would be the only objects ever again to be known or seen to the end of life, would terrify a meditating murderer far more than hanging. Such a punishment is quite as likely to come home to his imagination as death by a halter; and if it should be truly thought of, it would freeze his blood and palsy his hand, while the terrors of execution would be but cobwebs in the way of his purpose.

4th. It is not only the dead, and death, by way of punishment, and prevention, that are to be thought of; society has a deep interest in this subject. If there be any sound reason why a human being should be publicly and deliberately put to death, at an appointed hour, by officers of government, it must be that those who see it done, or who hear of it, may be deterred from committing that crime which leads to such pain and ignominy. Are we, then, to suppose that all who witness a public exeeution need this warning? We cannot stamp this odium on our community; those who do need this warning, must be a very small part of the gathered thousands. Is there one of that small portion, whose heart fails him, and whose hands are unnerved, by the scene which he beholds? If this spectacle be philosophically considered, what does it come to? Is not the day appointed for execution one of undefined sadness to every one who knows it is *that day*, but whom nothing on earth would tempt to go and see what that day is to bring forth? Who are they who do go, and throng around the gallows, and with what motives do they go? Perhaps they are prompted by a confused set of indescribable emotions, made up from the nature of the crime, the circnmstances attending it, the exaggerated, and perhaps groundless, stories circulated concerning the culprit; or the motive may be to see a curious and rare exhibition; to learn what the ceremony of hanging a man is, and how a man can die, in full life, in the presence of a wondering assembly. The products of a heated and disordered imagination accompany them on the way, and increase as they gather around the fatal spot. The culprit *appears*, encouraged, and assisted to his last step, by persons whose office it is, to consule, comfort and intercede for those who are passing to eternity; the trembling subject of universal attention has an only resource; it is to reconcile himself to his fate, and make his peace with Heaven. If his counsellors have succeeded in their kind efforts, he dies a resigned penitent, in the full belief of ascending to those who are purified from their sins. *He is gone*, through a scene of momentary agony to endless felicity. Those beholders who need no such monition as this, to abstain from crime, what feeling have they but that of sorrow, pity, and compassion?—Are they the better men, or better citizens, for this?

As to those who have the seeds of crime in their hearts, and who need only the fertilizing warmth of object and opportunity, what is the effect on them? Do they not say to themselves, *is this hanging?* Is this the dreadful vengeance of the Law? How many more terrible modes are there of that death which must come in some way, than *this?* There may be a still smaller proportion in this collection, for whom, if for any, this scene may be intended. The noise of a public execution is a wide spreading invitation to the daring, and the profligate; and, to those who are already sufficiently hardened to commit any crime. Here they come into communion, and fellowship. Is there one profane oath the less; one glass of intoxicating drink the less? one act of fraud and theft the less? That which is doing at the gallows is the pastime; the gathering, is the opportunity for indulgencies, and crimes! and over the will to commit them, the cause of the gathering has long lost its influence. To whom, then, is this degrading and disgraceful spectacle, a *good?* And can it be one, in any view, which becomes an enlightened, a benevolent, and a Christian people?

If in the opinion of this community, death, in execution of the sentence of the law, is in any case necessary, this demand for justice would be better satisfied, it is believed, and something might be added to its terrors, *by making it less defined, and by setting it apart from the public gaze.* Might it not be done in private; in the presence of peace officers, magistrates, and a competent number of citizens drawn from the jury boxes of the county, though without the compulsion to be present against their will? And when this solemn and awful act is done, might not the execution of the sentence of the law be declared in some mode, which might be seen or heard over a far wider space than any multitude would cover?

The result, then, to which the Committee have come, and which they respectfully submit to the Honorable House, is this,

First,—That the punishment of death is required by no law, natural or divine, nor by any wise policy, for any crime, in relation to *property* merely, where human life has not been destroyed; consequently that highway robbery, burglary, and arson, where life is not in fact, sacrificed, ought not to be so punished.

Secondly.—That rape ought to be punished by solitary confinement for life, so that the criminal will be no more seen or heard of.

Thirdly.—That murder may be punishe as secondly above, and without the possibility of escape, pardon or mitigation; but, that if the public sentiment still demand death, it should be in private, and in the manner already stated.

ACCOUNT OF DR LARDNER'S DEATH.

The following letter from the Rev. Dr Fleming to his friend, the Rev. Mr Wiche, giving an account of the death, funeral, &c. of the learned and pious Dr Lardner, was found some years since among Mr Wiche's papers, and was copied into the Protestant Dissenter's Magazine. Its contents will be found interesting to all, who have read and learnt to value, as they ever must be valued, the works of that eminent divine.

Hoxion-Square, Dec. 14, 1768.

Dear Sir,—In compliance with your request I now inform you, that the worthy Doctor died in the beginning of his 86th year; my ring says aged 85; but I think he was born in the month of June, which was 85 years before he died, and about five weeks. If I remember right, he was educated under Mr Rowe. He has appointed no publications; his heretical testimonies are unfinished, though there are large materials thrown together. Four Discourses on the Athanasian, Arian, and Nazarine conceptions of God are finished, and I hope will be published. A Discourse on Regeneration is also finished; this I have a desire might be published. And there is one on Christ being made a Curse (which I have a promise of reading) that may also see the light. His Adversaria and interleaved Bible he ordered to be destroyed. He forbade any funeral sermon. His library is now selling. As to the previous circumstance of his removal from us, they lay thus—he found himself made unhappy by his servants, and was desirous of paying another annual visit to Hawkhurst, where he kept the mansion house unoccupied, only by himself four or five days in a year. I encouraged him to take the journey, in hopes that varying the scenes would have given him some revival; his neice Lister, of Ware, and her husband going along with him. And, indeed, he performed the journey beyond expectation; and was better one day or two, as he himself wrote. But on Friday evening they perceiving him change, sent for an apothecary. However he came down stairs Saturday morning, breakfasted, dined, and supped; and on Sunday morning did the like; nay dined; but at drinking tea they saw the grasp of death conspicuous; carried him up to bed; pulled off his clothes, to which he shewed an aversion; put him into bed, in which he presently expired.

His funeral he ordered to be very private, only three or four ministers; no pall bearers. He even forbade feathers to the hearse, but that was not complied with. Four coaches and an hearse was all the funeral appearance. Four ministers preceded the corpse down the ground, to the family vault, in Bunhill-fields. The two first, Radcliff and Price, who are preachers at the Poor Jewry-lane, to which place he stood related as their former teacher. Amory and Fleming were next the corpse. Radcliff made the oration, which was very long, and would have been better had it not been so; yet was characteristic and highly descriptive.

The executor apologized to me on the appointment of Radcliff to speak over the grave; but I could not, if he would have given me the greatest encouragement to do it; I felt more than any other man, I believe, could do of the loss: he was my constant, cordial, and able adviser; and he made me his confident. I can guess at the reason he forbade a funeral sermon; he and I had several conferences upon it.

I am affectionately yours, and shall be glad to shew you any respect,

C. FLEMING.

VOLCANIC FIRE.

We copy the following article on Volcanic Fires from the fifth number of the periodical, entitled "Knowledge for the People."

Why are volcanoes produced?

Because, according to the most recently observed phenomena, they "depend upon the oxidation of the metals of the earths upon an extensive scale, in immense subterranean cavities to which water or atmospheric air may occasionally have access. The subterranean thunder heard at great distances under Vesuvius, prior to an eruption, indicates the vast extent of these cavities; and the existence of a subterranean communication between the Solfatarra and Vesuvius, is established by the fact that whenever the latter is in an active state, the former is comparatively tranquil. In confirmation of these views, the author remarks, that almost all the volcanoes of considerable magnitude in the old world, are in the vicinity of the sea; and in those where the sea is more distant, as in the volcanoes of South America, the water may be supplied from great subterranean lakes; for Humboldt states that some of them throw up quantities of fish." The phenomena observed by the author afford a sufficient refutation of all the ancient hypotheses, in which volcanic fires were ascribed to such chemical causes as the combustion of mineral coal, or the action of sulphur upon iron; and are perfectly consistent. The author acknowledges, however, that the hypothesis of the nucleus of the globe being composed of matter liquified by heat, offers a still more simple solution of the phenomena of volcanic fires.—*Sir H. Davy, Philosophical Transactions.*

On these phenomena, Baron Humboldt says, "Observations made in all countries, in mines and caves, prove that, even at a small depth, the earth's heat is much superior to the temperature of the surrounding atmosphere. A fact so remarkable, and elicited from observations made in almost every part of the globe, connects itself with what we learn of volcanoes. La Place has even attempted to determine the depth at which the earth may be considered as a melted mass. Whatever doubts may be entertained, notwithstanding the respect due to so great a name, as to the numerical accuracy of such calculation, it is not the less probable, that all volcanic phenomena arise from a single cause, which is the communication, constant or interrupted, that exists between the interior of our planet and the external atmosphere. Elastic vapours, by their pressure, raise through deep crevices the substances which are in a state of fusion, and which are oxidized. Volcanoes are, so to speak, intermittent springs of earthy matters. The fluid mixtures of metals, alkalies and earths, which condense into currents of lava, flow gently and slowly, when, on being raised up, they once find an issue.

Why does water appear necessary to produce volcanic fire?

Because the most active volcanoes are in the immediate vicinity of the sea; some are actually beneath the sea; and only extinct volcanoes are found far in land.

Why are earthquakes and volcanoes supposed to be of the same origin?

Because of the frequency of earthquakes in volcanic countries; and when they occur in non-volcanic countries, remote from volcanic fires, or their occurrence, the coincidence of distant volcanic eruptions. It is a remarkable circumstance, also, that the shocks of earthquakes are most severe in non-volcanic countries, such as Lisbon and the Caraccas.—*Notes in Science.*

Why do hot springs occur in the very vicinity of all active volcanoes?

Because, probably, such waters owe their temperature to their passage through channels heated by volcanic fire.—*Berzelius.*

Why do volcanoes throw out pumice stones?

Because the light-colored, or whitish porous lavas, becoming fibrous, pass into the above light spongy stone.

Why is pumice stone sometimes seen floating on the sea?

Because it is produced by submarine volcanoes, that break out at such vast depths under the ocean, that none of their products reach the surface, except such as are lighter than water. Pumice has been seen floating upon the sea over a space of three hundred miles, at a great distance from any volcano.

Why is puzzolano used for building in water?

Because, when mixed with lime, it speedily fixes itself, and the water does not soften it, for it becomes continually harder and harder. The lime found abundantly at Dorking, in Surrey, has a similar property of hardening under water.

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